

North American Preparation  
Madras Commission IV.  
Final Report (171), June 1, 1938

THE FUTURE FUNCTION AND PREPARATION  
OF MISSIONARIES

International Missionary Council  
156 Fifth Avenue  
New York, N.Y.





THE FUTURE FUNCTION AND PREPARATION OF MISSIONARIES

REPORT OF A COMMISSION IN PREPARATION FOR  
THE MADRAS MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

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This Commission was appointed in 1936 by the Committee of the Foreign Missions Conference of North America planning for its contribution to the Madras Meeting. It was requested to study the situation in North America and make available the results of its study. In addition to the meetings of the Commission, seminars were held in various parts of the United States and Canada, and a questionnaire study of the opinion of Board Secretaries was conducted. At a number of Commission meetings, papers were presented which are referred to in this report as Supplementary Papers and are on file in the office of the Council. The following report, based upon the work of the Commission during the past two winters, is herewith respectfully submitted.

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June 1, 1938





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## I. Introduction

There is general agreement that missions stand at the beginning of a new era. The factors of change are familiar -- theological ideas have been in transition; a world culture is in process of formation; and oriental peoples are asserting their rights to self-determination. Fascism, communism, intense nationalism, secularism and awakenings in old religions create new situations and problems, release competitive ideologies, and establish new boundaries of sympathy and alliance. Changing and chaotic economic conditions, the penetrations of modern industry into the Orient and into Africa, the loss of prestige of the white man, and the critical attitude toward western civilization have to be considered. The growth of younger churches in numbers and self-direction, the rise of an indigenous leadership, the increased restrictions of government regulations, and the pressure to eliminate undue foreign influence from work and organization, all have their bearing upon the future function of the missionary. There is quite general hesitation to make blueprints of the future in a world so unsettled and at a time when the Christian church is going through a period of increasing difficulty and staggering seriousness.

The Commission fully recognizes that the future function of missionaries is not a matter to be settled alone by western churches, but that final judgments should be made in conjunction with the younger churches.

Moreover, thoughtful administrators see that no single board can most wisely determine what its contribution should be to a given area in which other missions are working. For the best results the needs of the whole area should be considered and the total resources appraised. There are boards so hard pressed that in the near future replacements will almost certainly go to filling a fraction of the many vacancies left by the depression unless some guidance toward reapportionment of function comes from such a cooperative study. This is a task for which the present machinery of boards, Foreign Missions Conference, and National Christian Councils has not been adequately used.

From still another angle it has proved to be impossible to draw a picture of the future missionary. The stages of advance differ not only between areas but within any one area. A sketch of the ideal missionary will stimulate thought; but not all in practice can be ideal. As a matter of fact future missionaries will be of many sorts. Investigation thus far does not reveal radical new principles or functions; but it does show that the new day demands renewed emphasis on certain qualifications and types of work.

## II. Qualifications

The work of the Board of Missionary Preparation (1912-1929)\* was followed by a persistent and constructive attempt in North America to discover the qualifications desired, to improve the procedures by which candidates are chosen, to develop new instruments of appraisal, and to propose certain principles to guide further improvements. This was done by the Committee on Missionary Personnel, under the Foreign Missions Conference, in 1930. According to this study the four principal qualifications in the

\* See Supplementary Paper A for history of the Board of Missionary Preparation.







order of ranking were spiritual integrity, understanding of the Christian mission, unfettered cooperation on the field, and certain definite personal traits such as physical health, good temperament, steadfastness, patience, judgment and balance, sacrificial unselfishness and courtesy. The procedures suggested by this Committee for testing leadership abilities have been in use by nine boards. A copy of this study is on file in the office of the Foreign Missions Conference.

The present inquiry concerns those qualifications which need to be particularly emphasized in the light of conditions which lie ahead. They are named, not because they are new, but because the future will make special demands for these qualifications.

Deep Personal Christian Experience and Devotion. Perhaps all would put first under qualifications an experience and devotion so great and vital that one is moved to share its joyousness with others. The missionary should have assurance and conviction with reference to his own relation to God, unshakable faith in Him and in His love for mankind, devotion to Jesus Christ and to humanity, and creative spiritual power in dependence upon spiritual resources, leading to a more worthy exemplification of the Christian message in personal and corporate life. There is a pronounced conviction that among all missionary agencies the place of primacy belongs to the personal life and contacts of the missionary.

Thorough Understanding of the Christian Faith. In the face of communism, fascism and secularism the future missionary should have a renewed grasp of the fundamentals of his faith in the presence of the modern world. Older interpretations are often found to be unsatisfactory, not because they are not true, but because they are not relevant to increasingly agnostic post-war trends. The future demands representatives of the Christian faith who have a deep understanding of the significance of Christianity, an intelligent grasp of the essential Christian message in relation to individual and to social life, and a thorough as well as humble awareness of the strength or weakness of Western Christianity as it faces the modern world. This is stated in strong contrast to that mistaken idea of religious education which has led some to be satisfied too largely with methodology. Any genuine leadership on the part of one who is to become a Christian expert and guide of life would require some knowledge of the historical progress of Christianity as it has met and conquered the new issues and problems that have confronted it in the various countries of the world, and of the changes it has undergone to meet the various needs of different times and different races. Christianity for such will not be identified with western culture. This again demands clarity of thought as to what Christianity is and what is vital to it as distinguished from the amalgam of its cultural expressions.

This thoroughgoing study of Christianity should be made against the background, not only of our western world, but also of the best that the non-Christian religions have to offer. There should be a scholarly knowledge of the basic agreements and of the basic differences between Christianity and other faiths. Some of the most effective future impacts of Christianity on non-Christian peoples will be made by those who, in the light of such studies, have the profound conviction that in the Christian faith there is something so positive and constructive, so necessary to the full, rich abundant life of individuals and of society, that they can witness with confident and intelligent assurance, and can constructively cooperate where possible with sincere men and women who according to their lights are seeking higher ends.







Willingness to Work with Nationals or under National Direction.

Western representatives have to work not only with their fellow missionaries but with and sometimes under national leaders and churches. In the more advanced areas leading Christians, with marked unanimity, desire that the essential control of the church and of educational institutions be transferred from the mission to nationals. This transfer has proceeded furthest in Japan and the Philippines where leaders desire not only the transfer of administration and finance, but also a voice in the selection and assignment of new missionaries. In China, since 1927, certain government regulations require heads of colleges and schools to be Chinese. More and more the missionary will go out to be associated as co-worker with those who have risen to be leaders, cooperating in the development of their plans, and encouraging leadership on their part rather than monopolizing it himself.

Experience shows that a missionary should reach a clear understanding in order to render his largest service while working under the direction of nationals who are at the head of churches or institutions. He must be aware in any particular instance to what extent there is really the desire and the ability to use highly trained missionaries.

Moreover, leaders in the younger churches must see that certain arrangements are essential if strong missionaries are to do their best work in this relationship. If highly qualified foreign personnel is to be enlisted, the process of devolution must give scope for their work and some sense of security in service.

Comprehension of the Cultural Heritage in Relation to the Indigenous Church. In view of the increasing tensions and misunderstandings between nations and races it is particularly urgent that the missionary acquire early a sympathetic understanding of the people among whom he expects to live. This will be a preoccupation during the first years of service and become the absorbing interest of a life-time. However, it is no longer necessary to wait until arrival upon the field to begin this study. Many months of work may be saved in the beginning of a term of service if the facilities now available in several training centers be utilized.

There is a wealth of detail concerning the manners and customs, beliefs and laws, of the peoples of practically all regions of the earth, so that under skilled guidance the missionary may equip himself with a knowledge which will make his early contacts easier. Friction and irritation may be in large measure avoided in his direct dealings with people of other cultural backgrounds if the missionary is aware of the differing concepts of human relations.

It is quite generally conceded that the transfer of the social pattern familiar to the missionary and mistakenly assumed by him to be essential to the expression of Christianity is no longer a valid method of procedure. To introduce the truths and ideals of Christ's teaching, and let them develop their own forms of expression will give more promise of their becoming rooted in the life of the people. Christian missionaries, however, may find it necessary to challenge certain aspects of indigenous culture; but this ought not to be done without a full understanding of that culture.





Some knowledge of the culture of the group among whom the missionary is to live is a prerequisite to his term of service. The psychological insights essential in the transmitting of Christian teaching can be secured only by study continued and intensified during each furlough as added information reinforces understanding. (A fuller discussion of this subject is to be found in Supplementary Paper B on "The Cultural Heritage and the Life of the Church".)

Capacity to Cooperate. New conditions test the ability of a missionary to do team work. Individual competence rarely makes up for the will and the capacity to work happily with others. This art of cooperative living calls for the Christian virtues of humility, forgiveness and the appreciation of those with whom one may differ. It may demand a willingness to fall into the ground and die, either personally or institutionally. In the work of the local station, in the mission, and in the inter-church and inter-mission organizations the missionary comes in contact with persons who have a variety of cultural and religious backgrounds. Unless he has the capacity to work with others, great objectives cannot be attained.

Missionary preparation should equip a candidate with a philosophy of life enabling him to have fellowship with others of differing convictions and to cooperate in spite of differences. He must be willing to see expressions of life appear which may be quite different from those to which he is accustomed. Indeed, if real differences in the forms that an indigenous church may take are to be expected, Eastern and Western philosophies, insights and spiritual processes must be freely expressed in Christianity. For this the missionary must be prepared.

Adaptability and Flexibility. Conditions surrounding missionary work are changing so rapidly that far-reaching adjustments may be called for at any time. A government may forbid religious instruction in schools, as in Mexico; may require what may be considered as un-Christian observances, as in Korea; or, as under the new constitution in India when non-Christians come into power, grants-in-aid may be withdrawn from the support of Christian schools. There is, therefore, imperative need of continued re-evaluation of missionary effort in relation to its specific aims and motivation. There should be readiness and ability continually to re-adjust to the changing situation.

Every time the social milieu reshapes, the situation opens up so that there are points at which missionary service of a highly specialized nature becomes urgent. The missionary should be dynamic and mobile enough to take advantage of such opportunities. In certain areas, indeed, the question may be raised as to whether highly organized "missions" should be continued at all. Unusual responsibilities or opportunities for distinctive service may call for concentration. Activities intended to be demonstration centers will eventually have to be turned over to some indigenous body. Mobility must be preserved in regard to work on a project basis. There will ever be need for a realistic observation of a people's total need, for continued adjustment of the Christian program to this whole need as determined by actual local situations (not by a standardized plan), and for the development of education for service (leadership training) suited to changing local conditions. The carrying out of the missionary enterprise is a practical problem which takes on new forms and encounters new difficulties in each succeeding generation. Men and women are needed with capacity for seeing new needs, and who will be resourceful when they move outside the familiar patterns of the past.





Spontaneity of Spirit. Organization may be so reshaped as to give a much larger place to spontaneity of the spirit. Missionary societies in their organized form in the west today are a comparatively new development within the church of Christ. They have fulfilled an outstanding service in a time of rapid missionary advance, but there are grave dangers that they may work in such a way that missionaries will lose touch with the deeper currents of life. Possibly the missionary of the future can be saved from the dead weight of routine which leaves little time for creative spiritual expression, so that he will be better prepared to transform surroundings and not be crushed by them.

### III. Functions

#### A. A Questionnaire Study.

In an effort to ascertain the types of work for which missionaries will be needed in the future and whether they would be justified in considering their work a life career, a questionnaire was sent to thirty of the Boards that are members of the Foreign Missions Conference who had indicated their willingness to take part in such an inquiry. Of these, twenty answered a questionnaire which listed thirty-three types of service and asked "along which of the following lines of activity are you convinced the service of foreign missionaries is most likely to be carried on in the years ahead?" Each field was listed separately and the correspondent was asked to record his judgment as to whether a given type of work had no future, a need for five years, for ten years, or for twenty-five years.

A chart of the responses received is appended to this report, together with the list of types of work and the names of the Boards that answered,

Of the territorial divisions, Africa seems to hold a far greater future than Asia. In Asia, China stands out. Of the types of work, evangelism, theological and religious education, medical work (with public health in preference to hospital work) and rural reconstruction show a longer future and a greater emphasis than other forms. Certain surprising trends are indicated, such as a lack of future in rural work in India just at a time when government is strengthening its facilities and missionary work could be so greatly aided in this realm.

Only one country is comprehensively covered, namely, the Philippines. There, all the societies except the Seventh Day Adventists have answered. In that case the strength of the present work and a basis for building into the future should be clearly indicated. In all other countries the chart serves only to indicate the trend of thinking among the American board secretaries.

Evangelism, in one form or another seems to hold the greatest promise for the future. Pioneering, while qualified in various ways in the replies as to areas, types of work, association with nationals, etc., has a fairly long future. Church development and supervising called forth the largest number of replies and show a marked future, with supervising less strong in Japan, the Philippines and Latin America. Preaching missions have a marked future in China and India, with some future -- though less marked -- in other countries including Latin America.





Education. There is a close parallel between higher, theological and religious education with evangelism. Theological education shows a consistently larger future than other forms of education which vary from country to country. It is surprising to find so long a future indicated for missionaries in theological education in Japan. Primary education shows very little future except in Africa where even there normal schools take precedence. Higher education has by far the best future in the division of secular education. Specialized education (industrial, agricultural and medical) has a fair future in China, Korea, India and Africa, but very little elsewhere.

Medical Work ranks high in China, Korea, India and Africa with more societies responding on this than on any other section. A long future for medical work in these lands, while clearly indicated, does not seem to be as strongly forecast as in theological education and evangelism. Japan, the Philippines, and Latin America are three points that, in marked contrast, show little demand for medical work. In India and China public health outstrips hospital work and would seem to call for special emphasis in missionary personnel and training. Psychiatry, where it is noted at all, calls for a long future.

Literature, while it received attention, did not indicate a very assured future except in Africa and Latin America. Publishing on the whole showed more future than other forms of literature work.

Social Techniques. Far more future for the types of work listed under this head is indicated for China and Japan than elsewhere. Of the four items listed, rural reconstruction specialists have greatest emphasis and show a longer future in China, Japan, Korea, the Philippines and Africa. The almost complete delimiting of this work in India to the five and ten-year periods is rather striking. Welfare workers and labor specialists are called for in Japan and China. It is surprising that a future for them was not indicated in India.

Organizational Workers receive very little attention. Cooperatives bulked largest with some slight future indicated. Architects were called for by six different societies scattered in the replies on China, Japan, India and Congo. Accountants were called for by five societies with an indication of a long time need. Efficiency experts are not needed any place in the picture except in China for a short period. There is a slight immediate need for stenographers in China, India and Africa.

Conclusion. The responses are limited in their value in that they indicate a future for existing work rather than pointing a way to newer lines of development. The fault here lies largely in the instrument of investigation. Moreover a questionnaire is always subject to misunderstanding. The correspondent may not fully appreciate the significance of the words "foreign missionary" and may answer with the total missionary Board work, native and foreign, in mind. Moreover it is at best the judgment in each case of only one person, although a person in executive authority. Some individuals are more cautious than others and check throughout on a lower time limit. In any case the questionnaire does not claim to be scientific. Its value lies wholly in the realm of prognostication and mirrors the (sometimes hasty) judgment of Board secretaries without the corrective of missionary or field analysis. It is presented primarily to challenge and stimulate thought on the future work of the missionary, so that basic facts and correctives may be available in the planning of the missionaries' training.





## B. Commission Discussion.

Seminars were held in Toronto, Hartford, New Haven, Chicago, Richmond, Nashville and New York in an effort to discover the opinions of furloughed missionaries, professors of missions, candidate secretaries and others. These seminars resulted in a series of papers dealing with the message, aims and motives of missions, evangelism, education and rural reconstruction. \*

Creating a Living Church. The central fact in considering the future work of missionaries is that there exists, in varying degrees of strength and quality, a Christian community in practically all the fields to which they go. A primal task in all lands is to foster and nourish the health, strength, capacity for self-maintenance, and evangelistic purpose and outreach of the younger Christian communities as living members of the historic Christian fellowship. Missionary effort, therefore, must continue to contribute to the development of the church so that it may be an ever-deepening fellowship, with an ever-increasing power to represent Jesus Christ faithfully before men and nations.

Evidence shows that the difficulties and dangers of leaving these churches unaided in the near future are very great. In many cases their continued existence would be threatened by our withdrawal. There is still need for encouraging and steadying the church membership in Christian life and work. Help will be needed for a long time to come in overcoming the pervasive power of a non-Christian environment and in assisting in developing and maintaining worthy standards of conduct, worship and belief. Where much of the energy of church leaders is absorbed in the work of maintaining the church, in providing religious education for the young people, and in preserving the inner harmony and growth of their congregations, the urge for evangelization has to be cultivated.

The missionary will endeavor to keep before himself and his fellow Christians a true vision of the church and its essential function, working out with them the relation of the church to the various problems of the given country -- social, economic and political. He will assist the church with which he is connected to assume responsibility for movements and methods looking toward the betterment of the community. He will also counsel as to the church's continued practice of such native customs and traditions as are not at variance with the Christian spirit. In the nurture and upbuilding of the living church, evangelism in its many forms along with the development of Christian worship will continue to be the very heart of the whole movement in which the missionary plays so important a part.

Educating for Service, Lay and Ordained. There will still be a demand for educators for schools and colleges, as well as calls for teachers for specific subjects such as music, domestic science, the training of kindergartners, and for physical, industrial and agricultural education. The increased initiative of governments in education and in rural reconstruction will require adjustment and in some cases the cessation of certain forms of work. An outstanding need in the future, however, due to the increasing self-direction of the indigenous churches, will be for those who can assist in specific professional ways in the development of trained Christian leadership on the part of nationals. The influx of new ideas from the West, the spread

\* See Supplementary Papers C to G.





of education, and the complex problems facing the church and society demand a more adequate education of those who are to serve the church as influential pastors and evangelists. Individual missionaries will be needed to devote their main energies to cooperate with nationals in working out new curricula and practical training that will not necessarily be copies of anything in the West, but will prepare workers for service under the actual conditions which they must later meet. The great modern tasks which the younger churches should be facing in their cities and villages will not be effectively grasped or executed until new methods and ideals are put into operation in the centers where men and women are being trained for Christian service. This is a challenging and creative task of the first magnitude and worthy of those of the highest distinction and qualifications. The best experience of the West needs to be combined with a realistic understanding of conditions and possibilities in a given situation.

Stimulating Cooperation. In many places there is need for a united study by churches and missions of their common opportunities, difficulties and needs; of the total resources at their command for meeting the total Christian task of their respective areas; of the joint endeavors which they might profitably make; and of the varied adjustments and responsibilities which such a united program would entail. One problem of the immediate future is that of combining justifiable missionary initiative with closer cooperation with the indigenous churches. Missionaries will be needed who can strengthen and bring to constructive practical outcome the much-discussed possibilities in cooperative effort by Christian agencies. Success in the development of such ventures eventually rests upon individuals. Missionaries will be needed also who know how to bring Christian agencies into practical constructive cooperation with governments. The question also arises of cooperation with secular or non-Christian agencies working for social betterment.

Boards have already released certain of their missionaries for special service across mission or geographical boundaries and to governments and other secular agencies. The future will doubtless make a greater demand for such service.

Increasingly the missionary will be called upon to rise above undue denominational loyalty. Important progress toward cooperation and union has been and is being made, but to outside observers the unity is not sufficiently obvious to convince them that Christianity is the means of bringing together the scattered human family. If the church is to become an adequate channel of spiritual life, if the fellowship of all our Lord's disciples is to become visible as one condition of the world's coming to the Father through Him; if in addition weight is to be given to certain practical considerations affecting most important tasks, then the future missionary must not assume that the spread of Christianity in this century is to be necessarily carried on through existing denominational agencies. He must face the implications of the present divided approach which Protestantism is making to different countries. He will not be indifferent to the effect upon immature Christians, as well as upon non-Christians, of the many differing and unrelated bodies calling themselves churches of Christ.

On the practical side there are tasks crying out to be fulfilled that no one missionary body can attempt alone. All the missions in one field must look together at the total needs of a given area in the light of the total resources of the Christian movement and make all work contributory to a common





objective approved by all. The future missionary will be called upon to implement a genuinely cooperative work, overcoming obviously serious difficulties in order that a great advance in the direction of Christian unity may be produced and whatever ineffectiveness exists as a result of Christian division may be overcome.

Developing a Sense of Ecumenical Christianity. The times in which we live call increasingly for an interpretation in every land of the interdependent world Christian community. There is grave danger that each country may develop a national church unrelated to the body of Christ outside its own country. No church should overlook the fact that it has its beginnings in Christian history and is an integral part of an ecumenical church, which includes Christians of every land, race and time.

The future missionary, therefore, as a sharer in two cultures and two Christian groups, can help to keep Christianity from becoming isolatingly national, and can stress its universal character and values. The very presence of a member of another race working with leaders of a younger church suggests the catholic character of the Christian religion.

But the promotion of fellowship and cooperation between Christians of the world on a worldwide scale cannot be left to such silent witness. Through an international exchange of Christian witnesses, by making the International Missionary Council a felt reality, and in other ways the missionary of the future will build up a consciousness of the world Christian community. The ideas which he brings, coupled with those which arise directly out of conditions in the country where he is working, will help to make the young church universal in character. He will show that the problems and needs of mankind are universal and that the Gospel of Jesus Christ is relevant to them all. He will be careful to minimize undue emphasis upon any western aspects of the church whether in regard to architecture, creeds, polity or forms of worship. The missionary will be in a position, through his knowledge of the church and its development throughout the centuries, to show how the new fellowship is a natural growth and a branch of the church that has been realized in history. The teaching of church history will greatly assist in developing this consciousness.

Pioneering. In some countries there is still the need for pioneering in unoccupied areas such as the China Inland Mission is reaching. Many churches are still so weak as to give concern to thoughtful observers. What these churches can do needs to be supplemented not only for the sake of those still unreached, but for the sake of the churches themselves. In all fields pioneers are needed for new types of work and for fresh expressions of the spirit.

Conducting Research and Experimentation. There is need in each country and in every phase of Christian activity for continuous research and critical experimentation on problems growing out of actual situations. Significant departures from traditional forms of work will demand special aptitudes for pioneering. Christian colleges are being asked to establish a much closer link with the church by providing extension projects in the entire area surrounding the college, and by developing those processes of research which would best serve the church and add to the richness of its contribution in the total community life. Persons will be needed who are trained in the use of the tools of social science and capable of participating in research and experimentation. Others will be needed who are experienced enough to





stimulate, guide, and coordinate research, and to serve as connecting links between the various governmental agencies of inquiry and information on the one side, and Christian agencies on the other.

Serving the Community. Rural reconstruction, medical work, and the production and distribution of literature all call for highly qualified and carefully trained specialists. There is, also, a place for well-trained Christian social workers. Many civil or governmental authorities are eager to promote social work, but there are not as yet enough experienced leaders. Missionaries well-trained in social work are needed in Japan, for example, where, we are told, Christian social work is being surpassed, both in technical training of personnel and in equipment, by non-Christian institutions. Other special fields of activity open in Japan are for purity work, work by mature women among men, and the use of the home in helping to mediate the change from a society in which there is no social contact between the sexes to the freer contacts which are rapidly developing.

The Hindu head of an ashram in India has asked one board to send them a trained social worker who can help them organize their work. He recognizes the organizational genius of the North American and desires this help. This would be rendering a needed service in a non-proselytizing way.

Sharing Our Mature Leadership. There is a widespread desire on the part of both nationals and missionaries for visits by a succession of Christian men and women of the highest eminence in various callings who will exemplify and expound the best religions, intellectual, and ethical insights of the West. The pastor of one large church in America has asked his board to arrange for a distinguished Chinese to be his co-pastor for two months during the summer. This suggests that arrangements for an interchange of selected Christian leaders might be made, providing opportunities for study and for contacts with churches here and abroad.

There have been many instances of professors who have spent their sabbatic year in an educational center in the Orient. In Korea the Southern Methodists asked their home board to send out an expert sociologist to spend a year making a survey of their field. Many other examples could be given. In these cases knowledge of the vernacular is not necessary. Dr. Ralph Felton, Professor of the Rural Church, Drew Theological Seminary, spent the academic year 1936-1937 as a visiting professor at Nanking Theological Seminary to help in connection with the program of its Department of Rural Church Work. His services were also made available to other seminaries in China and to groups especially interested in rural church problems. Professor Felton spent the academic year 1937-1938 at the Methodist Union Seminary in Seoul, Korea. Two summers during his stay in the Far East were spent studying the rural church problems of Japan and conferring with Japanese and missionary leaders.

It would be well for the boards to face in a cooperative way a practical plan that would ensure over a period of years a continuous stream of such persons of seasoned experience. The plan should include a judgment as to the best way to organize and to finance this work, and the best way of making known the nature of the opportunity and the types of persons desired for such service.

Advising by Experienced and Highly Equipped Leaders. Because of the mixed currents of change in Oriental life, it has been proposed that missions of the future should arrange for "the reflective observer, qualified by a deep knowledge of the spiritual backgrounds of the life about him, and whose

1890

Received of Mr. J. H. Smith  
the sum of \$100.00  
for the purchase of land  
in the town of Smith  
County, Mo.

Witness my hand and seal  
this 1st day of January  
1890.

John H. Smith  
County Clerk

Received of Mr. J. H. Smith  
the sum of \$100.00  
for the purchase of land  
in the town of Smith  
County, Mo.

Witness my hand and seal  
this 1st day of January  
1890.

John H. Smith  
County Clerk



main business is not building institutions, but developing understanding. There ought to be here and there, as it were, watch towers of thought from which the directions of change can be observed and suggestions sent out to the churches and to the workers in the field." A relatively few, highly equipped, mature representatives of the West, not too closely tied down to particular tasks, because they are living quietly and deeply, may be chosen to act in such an advisory capacity. This would imply on their part thorough, long-prepared, adept reflection on the human scene.

Such larger tasks as the following should open up before such men -- becoming foci for the deeper interpretations of Christianity, advising sympathetically with reference to changing local cultures, minimizing the strains of abrupt breaks with traditions, interpreting between racial cultures, approaching with sympathy and scholarly understanding non-Christian intelligentsia, watching the emerging needs of their adopted land, bringing the religious outlook to bear upon problems of social life, representing missions in their relations with governments, and promoting world understanding and unity on a spiritual level.

The preparation of such mature and highly equipped representatives will cost in time, money and personnel, but there are those who believe that whatever notable achievements lie before missions of the future will be the reward of depth rather than extent of effort. Something analogous to this is already being done by the Dutch Bible Society and by Roman Catholics. For example, recruits for the Jesuit mission in India have had before going to India one or two years of college training. They are sent for four years' philosophical training to an institution in South India; then for three years they are apprentices in the Jesuit missions; after which they go to St. Mary's near Darjeeling for three or four years of theological training. They do not get through with their studies until they are in their early thirties. Dr. William Ernest Hocking writes of them: "Whenever you meet a Jesuit in Asia, you meet a man of culture, a man who has taken time to know the deeper phases of the life around him, a man of broad sympathy. ... I think of them as a group of deeply trained spirits, ... reflecting on the problems of mankind, ... quiet, unhurried, with a firm vision and a depth of sympathy, putting the strength of their insight at the service of the entire work of the old church." (Evangelism, p. 43) To be influential with men of affairs in the country which such advisers serve they will have to be persons of maturity, of wide experience and travel, in command of pertinent languages, and of cosmopolitan spirit.

Professorships in Government Institutions. There are a few instances where boards have placed missionaries in private institutions such as Rabindranath Tagore's school at Shanteniketan where a Methodist representative has worked, or Waseda University in Japan where for many years a Baptist has been stationed. There is reason to believe that government universities would welcome a professor competent to lecture on the History of Christian Civilization providing he did this without overt propaganda for Christianity. They probably would allow such persons to conduct hostels for students in which they would be free to exert any proper Christian influence.

Filling Government and Commercial Positions. Mr. Emory D. Alvord, after service for seven years as a specialist in agriculture in the East Africa Mission of the American Board, accepted a position under the Southern Rhodesia Government in the Department of Native Development. Under this department





Mr. Alvord has had extraordinary opportunities for bringing about native development along agricultural lines, especially through the service of a large corps of native agricultural demonstrators which he directs. He and his wife regard themselves still as missionaries and do their work in closest fellowship with the regular missionaries of all boards in Southern Rhodesia.

Similarly, Mr. Arlen R. Mather of the same mission accepted service in the Department of Native Education. Since 1923 he has been one of the educational inspectors of the Southern Rhodesia Government and yet works in close fellowship with the missionaries of all boards in that area. Other such examples could be given.

This suggests that boards might consider it part of their function to be the means of getting able and experienced Christian workers into influential non-mission posts. Of course there would be the danger of mixed motives, and of rationalization. While we cannot expect boards to adopt a policy of letting their staff be a recruiting ground for governmental and commercial posts, advantageous as it would be to have earnest Christians filling more of these positions, yet in individual cases such a transfer may well work for the highest ends. In such cases an effort should be made to have the persons concerned retain some relationship with their mission.

#### IV. Selection of Missionaries

Such standards and functions as we have been considering lay a heavy responsibility upon the boards to select and to train missionaries with the greatest care. It is only by holding themselves and their missionaries to such exacting standards that men and women will be sent into the troubled life of today's world who will bring healing in their hands, and best serve the younger churches in their need. Such a stiffening of the qualifications of candidates would probably interest a better grade of students in missionary work. It might make the immediate task of the boards in filling vacancies more difficult, but in the end better results would be secured. The insecurity which missionaries have been increasingly feeling in recent years is augmented by the increase in well-qualified nationals. To render real service over a period of years the missionary must hold his position not in virtue of his appointment by a foreign society, but in virtue of his qualifications.

Education of North American Church to Standards Needed. If we are to have the right kind of missionaries ten years hence, we must educate the man in the pew today. He will be asked to contribute to the support of preachers whom his board does not appoint and of institutions which it does not control. Property purchased with its funds will be owned by others. Missionaries selected and supported by his board will spend their years working at tasks assigned by nationals. Far from endeavoring to regain control on the one hand, or from losing interest on the other, the laymen in our Western churches must be led to understand and rejoice in this change, and to appreciate the need for maintaining a high quality in its service abroad.

Without question, one of the first things to do is to convince the home constituency that there are to be foreign missionaries in the years ahead. The psychology of recent years has created a feeling of uncertainty





even among the clergy. The local pastor is vitally important. Is he informed that his particular denomination is to continue the sending of foreign missionaries? If not, how can he challenge the youth of his congregation? Would it not be possible at least once a year to have every local pastor present the challenge of full-time Christian service, including the ministry, mission work in this country, and mission work overseas? The need of informing the pastors specifically of definite openings and of the pertinency of the foreign missionary vocation applies equally to all denominations. We will be able to select, if we create the feeling on the part of the home church that there is a future for foreign missions. If our church bulletin boards carried a notice of needed personnel on the foreign field, it would be convincing evidence to the pastor, to the young people, and to parents who by their contributions make foreign missions a reality.

In some metropolitan centers, a Christian Life Service Fellowship including the high school age group might well be formed on an interdenominational basis. This group could:

1. Plan a few well prepared programs annually including talks by missionaries, ministers, religious educators, as to the challenge and nature of Christian service. Motion picture films and other information could be used.
2. Use literature and materials of an inter-board nature, such as a general manual, frequent communications, etc.

Early Life Commitment. Investigations show that the majority of life commitments are made during the pre-college years. If in the future we are to send our best as foreign missionaries, we must begin now by creating solid and intelligent interest at the secondary school level. High schools and preparatory schools these days are placing increasing emphasis on vocational guidance. This does not mean that the adolescent is able to tell absolutely that he will become a doctor, a carpenter, a merchant, or an aviator. But it does mean that his aptitudes are recognized and he is advised to gear his immediate future into his greatest usefulness to society. Guidance counselors in our secondary schools are informed by the Bar Association of the possibilities in law, by the Medical Association of the future in medicine, but are distressingly ignorant of the opportunities in the church -- to say nothing of foreign missions -- for the simple reason that our protestant denominations are not supplying them with this essential information. Investigation has failed to reveal any recent book or pamphlet in the standard series on vocations setting forth the challenge of foreign missionary service. Perhaps our foreign mission boards can inspire the different denominations to call on their young people's departments to investigate this need.

At the College Level, additional dependence would be placed on the personnel departments of the various boards and a rejuvenated Student Volunteer Movement. The Christian Student Movement of the state of New York has worked out an effective method of presentation of missions to college students. A church member opens her home to a group of 25 or 30 young people who lunch together and spend a half day in informal conference with a missionary. Other parts of the country might well be surveyed to discover methods which might be used.





Inter-Board Selection Committee. Assuming that there is a sizable group of prospective missionaries from which to select, there is the problem of the actual selection process. Inter-board cooperative effort, such as the now extinct Committee on Missionary Personnel of the Foreign Missions Conference can be invaluable in this field. The excellent application blanks that are generally in use at present have been evolved by an inter-board committee that toiled long and assiduously to perfect this form.

An inter-board committee has been suggested both to act as a clearing house for vacancies and candidates and actually to pass on the applications before appointment. The informal effort that has been made for years by Candidate Departments of certain boards and by the Student Volunteer Movement to inform other boards of specialized vacancies or the application of unusually well trained applicants for whom that particular board has no opening at the time should be put on an official basis. This would naturally come within the functions of such an inter-board committee.

In the case of the College Entrance Board examinations, the educational institution sets its own standards in addition and, of course, reserves the right to admit the student or not as it sees fit -- regardless of the fact that the individual has passed the examination. The functioning of such an inter-board committee would be on the same basis and the denominational board would merely have an additional aid in the selection of the right candidate for the vacancy to be filled. This type of cooperation has been found to be highly successful on the field in the case of language study. While both geography and theology would likely prevent a large number of boards from participating in such an effort to raise the standards for appointment, the cooperation of even a few boards would be helpful. If candidates had to pass an inter-board candidate committee besides that of their individual boards, higher qualifications in general might be obtained. Such a plan would likely eliminate candidates who are commissioned because of pressure brought upon the individual boards.

Such an inter-board committee might well consider special needs in major areas and thus be able to send out special missionaries for long-range study of the area problems, to the mutual benefit of all the boards working there. Specialized inter-board committees for different types of workers, including the maintaining of special contacts with institutions that train in these particular fields, might be a most practical method of cooperation. The Agricultural Missions Foundation might be asked to advise in regard to the selection of rural missionaries for instance.

Some think that inter-board committees lead to a scaling down rather than a scaling up in efficiency. Certainly some boards feel that they can secure a higher grade of candidate through their own personnel committees than when several boards working together have to be content with the highest standard upon which all can agree. We must learn, however, how to make cooperative machinery effective, and avoid letting it become a cumbrous fifth wheel.

Objective Interviews. An inter-board committee could assist in the selection of candidates by developing a plan for objective interviews. This plan should provide a master list on an interdenominational basis of outstanding former missionaries who have recognized knowledge of the needs





of various types of work as well as the several foreign fields. Such referees would, of course, have to be carefully evaluated. Centers in different parts of the country could be designated for interviews. Such a plan would combine the possibility of presenting a vivid challenge of the needs of missionary work with an objective and disinterested survey of the candidates' qualifications for it.

Special Summer Conferences. There should be special summer conferences on an interdenominational basis for young people looking forward to foreign missionary service. These would be both an aid in selection and also a factor in training. Only those young people who already had volunteered for service would be eligible. A week's conference and fellowship would reveal to the personnel representative of the board the qualifications of the candidate and would be invaluable to the applicant. In the case of medical students, as well as others in specialized fields, it would be an opportunity for general missionary education. Outstanding missionaries on furlough from different major areas could have an opportunity both to inspire and to appraise the candidates.

Health. When Henry Martyn landed in India to begin his missionary work for Mohammedans, he exclaimed: "Now let me burn out for God." His spirit was most laudable, but one wonders whether a little more care of his health might not have permitted him a long life of service instead of the seven short years before his broken body set his great soul free. Our work in this world must be done in the flesh, and neglect of our bodies means inefficient and curtailed service. "Nothing hinders a man half so much as dying." Every check and double check known to medical science should be used before the candidate's appointment. The Central Medical Bureau will be an obvious means of inter-board cooperation in this field. It is hoped that a thorough study of the mental and nervous health of the candidate may be made in connection with the physical examination. Tendencies to nervous developments on the field can often be detected by a trained examiner.

Objective Tests. Experience has shown that dependable information can not always be secured from the candidate himself by direct questions, nor from referees. Objective tests, also, are necessary. A study, therefore, was made of the aid which might be given by such tests as the intelligence, interest, emotional stability, and social adjustability tests developed by educators. These were adapted to the needs of the missionary movement and applied to the newly appointed missionaries at the Hartford Conferences in 1931, 1932, and 1933.

In order to evaluate these objective tests the boards that participated should carefully check the actual experience on the field with the test-results. This has been done by the Presbyterian Board for their 1931 group who took the Language Aptitude Test, and who were graded on a pre-furlough report on language.\* In this way it is hoped to perfect these objective tests.

Interneship. Too often candidates are sent out directly from the seminary or teachers college. A period of "interneship", or practical experience, in this country might be a highly desirable aid in the selection

\* See Supplementary Paper G.





process. Many personal traits could be discovered in this way. Boards might well insist on such trying-out periods before the venture abroad is made. The western church now provides for only a limited personnel and boards should use every precaution in the selection of candidates.

The period of internship would provide a test of the candidate's temperament. Is he fitted to live and work harmoniously in the close and often trying relationships of missionary life? The infinite tact, cheerfulness, and fund of humor which go a long way toward alleviating difficult situations are not revealed on application blanks or even in interviews. Tolerance toward other people's point of view and a willingness to let them carry out their own plans in their own way are revealed through practical experience. The practical experience here suggested should be gained in high class institutions under supervision of the boards or their representatives.

A Second Period of Probation during the First Term. Besides the one or two years of practical work under observation in North America, the first term of service could also be considered a selection period. Those responsible should be able to know at the end of this first term the extent to which the new recruit has acquired knowledge of the language, culture and customs of the people, adequate for that stage, and whether in other ways standards have been attained. The ideal of adequate knowledge of the language, for example, is by no means new, but evidence is ample that renewed emphasis on this qualification is necessary. "A scandalous lack of knowledge of the language" has recently been reported from one field. In some cases the language standard for commercial attaches is higher than that for missionaries. The practice of recalling those who do not come up to a practicably attainable standard is by no means general. Some hold that no missionary should be returned to his field of service after furlough except upon the request of his mission and the church concerned. An inevitable complement of such a practice is that candidates, also, without any reflection on their conscientiousness, will adopt an experimental attitude toward their first term of service, as against an initial life commitment.

Work by Unmarried Men and Women. The suggestion has been made that certain conditions in missionary work can best be met by a larger initial period of service on the part of unmarried men. This does not indicate a failure to appreciate the great missionary value of Christian family life. The suggestion arises solely from practical considerations. Besides the fact that the unmarried man usually learns the language better and more quickly, he is more mobile than the married and can take risks in the matter of climate which a man with a family would scarcely feel justified in incurring. Moreover, it is easier for one without wife and children to adjust himself to the ways and standards of the people.

There are many, however, who would seriously question the wisdom of this proposal. Through the insights of modern psychology we are becoming aware, as never before, of the strains and maladjustments that are all too frequent in single women missionaries. Some are questioning whether in the light of experience and present knowledge boards should send out women until they have become thoroughly adjusted to the single life. Such considerations would apply to the proposal made above concerning single men. This whole subject needs expert attention.





## V. Training

In passing to the last phase of our topic it seems necessary to reiterate a well-worn statement that if the missionaries are to be fewer they need to be better prepared, in order that they may build upon the work done by those missionaries who have preceded them. The continuing policy of sending to the field untrained replacements delays the fulfillment of the missionary enterprise.

Training before Going to the Field. After the candidate has been carefully selected by making all possible tests and evaluations as to personality, motive, character and sincerity, a further period of training is essential. An understanding of the missionary task, motive and message would seem imperative for effective service. For those who have had specific training for some particular type of work, such as teacher, nurse, doctor, this is also true. Whenever the period of such training can be continued more than one year, a consistently progressive series of courses could be arranged for candidates who are fitted to do special types of service and of research on the field, as in language and in social studies.

In some instances the specialized training for the field might be carried along with theological training. In others it ought to be undertaken after the theological course. In all cases the character of the studies should be that of postgraduate standard.

For those candidates whose time for special preparation is limited, a shorter course of selected studies could be arranged, condensed into one semester or one academic year. Another group of courses could be planned for short term missionaries ("a short course for short-termers") which would give an equipment for more effective work in the limited time to be spent upon the field. The problems of health and adjustment are met by all, whether the term of service is to be short or long. These are very urgent matters requiring careful consideration, if the missionary is to make good.

To aid in determining the ability of a candidate to pursue a missionary career and cope with the exigencies of life on the mission field, there ought to be a period during the time of preparatory study when the candidate could be under the observation and guidance of people of experience who are in sympathy with the objectives of the missionary enterprise.

As categories about which the essential studies may be grouped certain points are suggested:

### The Task.

Will be expressed variously by different missions, in different situations, as introducing a way of life, introducing men to Christ, communicating a dynamic, establishing a church, fostering an established church enterprise and its institutions, creating a world fellowship, changing life, giving personal guidance, or witnessing. These ways of describing the task are not mutually exclusive, nor have they any order of precedence.





## The Candidate.

Motive. The candidate will gain new insights through a re-examination of his purpose and the scope of his task, his personal life and beliefs, his attitude toward other races, other cultures, other religions, and the demands of Christian living in a non-Christian environment.

Message. The candidate will do well to clarify in his own mind what his message is, what this implies of a knowledge of Christ's teaching, how Christianity originated, has developed and expanded, and what is involved in its further extension. He needs to have a personal experience which he can interpret, express to others, share and help to bring about in others.

Health. In the interests of effective service the candidate needs: to know how to keep well; to have some training in first aid, in the use of home remedies, and of medical equipment for touring on the field, the elementary principles of sanitation and hygiene, the importance of recreation and exercise; to know how to conduct health surveys, what precautions to take in epidemics; to be ready to offer cooperation with government authorities and other health agencies. The study of nutrition and dietaries, as well as of diseases common in the tropics, is important.

Adjustments. The candidate must learn how best to adjust himself to a strange climate, to new foods, to his fellow-workers, to the strain of isolation and often of loneliness. Another set of adjustments is that with the government of the country of his residence and its many officials. The relations with his board and the church at home should be understood by the newly appointed missionary.

Language. The technique involves the use of the language of the field, which must be mastered. It is possible by the study of phonetics to get such a start in language study that much time may be saved when the term of service has begun, especially if a vernacular is to be used. The candidate needs to know how to learn a language because often the language teacher on the field does not know how to teach, and the missionary must teach himself. In many areas the language of the controlling government is essential not only in dealing with officials, but as in Portuguese territory, teaching and preaching must be done in that language. Whenever there is a literature in the field language, it is most important that the missionary become conversant with it in order that some appreciation of the culture and point of view may be gained.

Teaching. As all missionary work involves teaching, this skill, in its broadest and basic principles, is needed by all who go to the field. Whatever the particular type of activity is to be, the missionary will be endeavoring to communicate ideas and ideals, to inspire initiative.





Worship. In every land there is some manner of worship preferred by the people, and whether the missionary attempts to transfer the form of Christian worship familiar to him before he left home, or tries to adapt his method to the fashion familiar to the culture into which he is introducing Christianity, he needs to learn the ways in which true worship may express itself in that particular cultural environment. He can begin to study before reaching the field the forms characteristic of other faiths whether in private or public worship, the ways of reaching the inner life of the people, of engaging their participation so that their Christian life may be enriched through the manner of its expression. At the same time the deepening of his own spiritual life through means most conducive to this end needs to be studied.

### The Field.

In approaching the people to whom he is to devote his life, the missionary must have patience, sympathy and understanding. To establish points of contact, and to reduce friction to a minimum, the missionary must know who the people are and how they live. He will want to understand their historical perspective, their traditions and the pattern of their culture. He must then deal with them in their changing present, which is so often conditioned in its adaptation to new situations by the cultural background. The success of his efforts will be limited or enlarged by his perception of trends and his awareness of the content of newly developing concepts. The progress of his work may be measurably aided or retarded by the degree of the missionary's appreciation of the past, understanding of the present and forecast of the future. An examination and evaluation of the status, goals, methods and achievements of the people among whom he is to work would include a study of their social concepts, economic system, political organization, educational systems and methods, religious ideas and beliefs, philosophy, new forms, new ideologies, new religious and national ideas, art and literature, and the developing Christian ideas in relation to these factors.

For the candidate the study of the task, the motive, the message might be grouped under the title "Missionary Character and Efficiency", and given by several duly qualified members of the faculty, preferably men and women who have had field experience. The course on health should be given by a qualified physician and supplemented by hospital and clinic observation. The study of adjustment should be guided by a trained psychologist and by others. The principles of teaching and curriculum building would be essential for teachers. The adaptations in teaching to other cultures and other environments, adjustment to governmental regulations, the teaching of adults, and primitive tribes, as field appointment may indicate, would be essential for all candidates. Teaching of peoples of advanced cultures with rich historical and literary backgrounds will call for an appropriate technique. The teaching of the Bible and of Christian truth needs careful study in its relation to different stages of mental development. The missionary candidate who has been allowed time enough before going



to the field to secure this sort of preparation will more quickly take up his duties in his appointed place, and begin to function as a missionary. This certainly has been the experience of those who have had such training.

Furlough Training. The first term on the field is often regarded as a period of probation or of continued training, and together with the first furlough constitutes a unit of service.

Many boards are already making provision for missionaries to spend some part of the furlough time at a training center. But renewed emphasis needs to be placed on the opportunities for consolidating the information and impressions of the term of service, and in pursuing more intensively particular lines of investigation which will deepen their understanding of their people and their work. Refreshment and inspiration are needed by the missionary on furlough, and a stock-taking and re-stock-taking are important. Such furlough study on the part of older missionaries and the opportunity thus provided for candidates in training to come in touch with experienced workers would help to lessen the gap in thought and in outlook which sometimes exists between these two groups on the field.

At least one board makes definite provisions for its missionaries to study outstanding pieces of work being done in other fields of the mission as well as in areas outside the mission.

Any of the courses designed for candidates in which the missionary has found his preparation to be inadequate ought to be taken on the first furlough, and, in addition, advanced courses in teaching, in language, in the literature of his field, in the social sciences, to bring the missionary up to date with progressive ideas.

A sympathetic approach to peoples of other cultures, other traditions, other background and environment, is in this day a prerequisite to service abroad. This calls for a detailed study of manners and customs, beliefs and attitudes in other culture patterns and psychologies. Too often the mass of work carried by a missionary during his period of service is such as to preclude study of this sort on the field, and the first and second furloughs need to be spent in clarifying confused impressions, or in classifying odd bits of information, all of which would have been understood if the preliminary preparation had been secured. Mental hygiene and adjustment would be studied in terms of actual field experience.

The Faculty conducting such specialized training as has been suggested should not only be accredited as competent to give the courses from the point of view of academic standing, but should in addition have had field experience, and be in a position to keep in touch with the changing conditions and attitudes in the geographical areas where their interests lie. This will assure constant revision of the material dealt with in class work, and in the lines of research followed by students as well as Faculty members. The work of a permanent staff could always be supplemented by visiting lecturers, distinguished for outstanding ability and achievement. Nationals could be added to the teaching staff for longer or shorter periods.

The studies during the first and later furloughs may be chosen so that they may count toward a degree, to be taken in accordance with the regulations of the training institution.





Seminary Students. Seminary students, under the stimulus of courses having the appropriate perspective, sequence, and world outlook may be able to choose service abroad with a better understanding of its significance and its requirements. In addition to certain other essential seminary courses there is great need for a comprehensive course to be pursued during the entire three-year period. This might be called a History of Religion, which would present the development of religious ideas throughout the historic period, the great religions in their order of emergence, with their historic and cultural backgrounds, showing how principles of action, interaction, and modification have been at work in the religious realm. This course would present the rise, development and extension of Christianity. It would discuss also such modern religions and world movements as communism and fascism, movements which receive of their followers the enthusiasm and devoted allegiance that Christianity ought to demand.

This course should be progressive, keeping perspective, sequence, and contemporaneity clear. Several departments and several faculty members would participate, rearranging the content of conventional courses wherever necessary in order that the material presented in the several classes might be carefully integrated and the course become a progressive whole, rather than detached, though related, units.

To this chief and very important general course ought to be added philosophy of religion; psychology of religion; the principles of teaching in their broadest, basic sense, since the work of the minister as well as the missionary is to impart knowledge, stimulate thought and encourage initiative. Social theories, social conflict, social adjustment, social trends, must be studied, and the family and the home, with their problems, call for thoughtful attention.

Worship, as an experience, its meaning and methods, the uses and procedures in other religions; festivals, ceremonies, rituals; time, place and occasion of worship will reward careful study. The values in meditation and contemplation must not be overlooked.

The forward-looking missionary must be alive to world trends and world movements and be able to take his part in the formulation of new strategy.

## VI. Conclusion

As was said in the Introduction, this Commission recognizes the degree of competency and self-reliance attained by the younger churches, and rejoices in the extent to which they have assumed responsibility for the evangelization of their respective peoples. Obviously their voice must be heard in any adequate discussion of the future function of missionaries. This Report, therefore, simply embodies certain judgments from North America as one contribution to the International Missionary Council's meeting at Madras.

We shall look forward to learning from the common discussion there and join in the prayer that God may call and by His Holy Spirit guide in preparation and service those in every land whom he can use in developing the ecumenical church.





Chart Showing Results of Questionnaire on

EXPECTANCY IN WORK ABROAD FOR FOREIGN MISSIONARIES

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TOPICS

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EVANGELISM

1. Pioneering
2. Church Planting and Development
3. Preaching Missions
4. Supervising Evangelistic Workers

EDUCATION

5. Primary
6. Secondary
7. Normal School
8. School Demonstrators
9. Higher
10. Theological
11. Religious
12. Mass
13. Industrial
14. Agricultural
15. Medical School
16. Nurses' training schools

MEDICAL WORK

17. Hospital Work (Doctors)
18. Hospital Work (Nurses)
19. Public Health Work
20. Sanatoria Services
21. Psychiatry

LITERATURE

22. Original Writing and  
Editorial Work
23. Translating
24. Publishing and Promotion

APPLIED SOCIAL TECHNIQUES

25. Welfare Workers in  
Industrial Groups
26. Specialists in Industrial  
and Labor Problems
27. Agricultural Field Work
28. Rural Reconstruction  
Specialists

ORGANIZATIONAL WORKERS

29. Expert Accountants
30. Expert Stenographers
31. Efficiency Engineers
32. Mission Architects
33. Organizers for Financial Guilds  
and Cooperative Societies









# EXPECTANCY IN WORK ABROAD FOR FOREIGN MISSIONARIES

Near East and No. Africa      Liberia      Nigeria      French Congo      Angola      So. Afr.      So. Rhod.      Port. E. Afr.      Latin America

	*****	*****	*	*****	*****	*****	*	*****	*	***	*	*****
1.	ZZZZ 00 X	ZZZ	Z	Z 00 XX	ZZ 0 X		Z	Z 00 XX	Z			Z 00 XX
2.	ZZ 0 XX	0 XX	X	00 XX	Z XXX		Z	00 XX		0 X		Z 00 XXX
3.	0 X			Z XX	Z X		Z	Z XX				Z 0 X
4.	ZZZ 00	X		XXX	Z XXX		0	XXX		0 X		Z 000 X
5.	Z X	ZZ X	Z	0 XX	Z 0 X		0	0 XX		X		Z 00 X
6.	00 XXX	Z 0 X	0	0 XX	Z 0 X		0	0 XX		X		ZZ 00 XX
7.	Z		X	0 XXX	Z XX		X	0 XXX		0 X		Z X
8.	Z	0 X	0	0 XX	Z 0 XX		0	0 XX				
9.	0 XXXX			XXX	Z XX			XXX				0 XXXX
10.	0 XXX	00	X	0 XXXX	Z X		X	0 XXXX		XX		ZZ 0 XXXX
11.	Z 0 XXX	Z X	0	XXX	Z XX		0	XXX		X		ZZ 0 XXX
12.	0 X	X	Z	X	Z XX		Z	X		X		
13.	0 XX	ZZ	0	00 XXX	Z 0 XX		0	00 XXX		Z X		Z 000
14.	00	Z	0	Z 0 XXX	Z 0 XX		0	Z 0 XXX		0 X		00
15.	X	X		0 XX	Z XX			0 XX				
16.	00 XX			0 XX	Z XX			0 XX		X		0 X
17.	Z 0 XXX	Z 0 X	X	0 XXXX	Z 0 XX		X	0 XXXX		Z X		Z
18.	Z 000 XXX	Z 0 X	X	0 XXXX	Z XX		X	0 XXXX		0 X		Z 0
19.	Z 00 XXX	Z X	X	XXX	Z XX		X	XXX		X		00 XX
20.	XXX	X	X	0 XX	Z X		X	0 XX		0		
21.	X		X		X		X					
22.	Z 0 XXXX		X	0 XXX	0 X		X	0 XXX		X		ZZ XXX
23.	XXX	0	X	0 XXX	ZZ 0 X		X	0 XXX		X		Z 0 XXX
24.	XXXX	X	X	XXX	Z X		X	XXX		0 X		XXX
25.			X	0 X	X		X	0 X				0
26.			X	0 X	X		X	0 X				0 X
27.	XX	0	X	Z 0 X	Z X		X	Z 0 X				00 XX
28.	Z 000 XX		X	Z XXX	X		X	Z XXX				00 X
29.			X	XX			X	XX				
30.				X				X				
31.												
32.				0 X				0 X				
33.				0				0				

Z = 5 years      0 = 10 years      X = 25 years or longer

Each symbol indicates one society







# SOCIETIES ANSWERING QUESTIONNAIRE

## China

American Baptist For. Mis. Soc.  
American Bd. of Commissioners  
Gen. Mis. Bd. - Brethren  
Protestant Episcopal  
United Lutheran  
Methodist Episcopal  
Meth. Episcopal, So.  
Methodist Protestant  
Presbyterian U.S.A.  
Presbyterian U.S.  
Reformed Ch. in America  
Reformed Ch. in U.S.  
United Christian Mis. Soc.  
United Church of Canada  
United Church of Can. Woman's  
Presbyterian Ch. Can. Women's

## Japan

American Baptist For. Mis. Soc.  
American Bd. of Commissioners  
United Lutheran  
Methodist Episcopal  
Meth. Episcopal, Woman's  
Methodist Protestant  
Presbyterian U.S.A.  
Presbyterian U.S.  
Reformed Ch. in America  
Reformed Ch. in U.S.  
United Christian Mis. Soc.  
Presbyterian Ch. Can. Women's  
United Church of Canada  
United Church of Can. Woman's

## Korea

Methodist Episcopal  
Meth. Episcopal, Woman's  
Meth. Episcopal, So.  
Presbyterian U.S.A.  
Presbyterian U.S.  
United Church of Canada  
United Church of Can. Woman's

## Philippines

American Baptist For. Mis. Soc.  
American Bd. of Commissioners  
Protestant Episcopal  
Methodist Episcopal  
Meth. Episcopal, Woman's  
Presbyterian U.S.A.  
United Christian Mis. Soc.

## Burma

American Baptist For. Mis. Soc.  
Meth. Episcopal, Woman's

## Siam

Presbyterian U.S.A.

## India

American Baptist For. Mis. Soc.  
American Bd. of Commissioners  
General Mis. Bd. - Brethren  
Evangelical Synod  
American Lutheran  
United Lutheran  
Methodist Episcopal  
Methodist Protestant  
Presbyterian U.S.A.  
United Presbyterian  
Reformed Ch. in America  
United Christian Mis. Soc.  
Presbyterian Ch. Can. Women's  
United Church of Canada  
United Church of Can. Woman's

## Near East and North Africa

American Bd. of Commissioners  
Methodist Episcopal  
Meth. Episcopal, Woman's  
Presbyterian U.S.A.  
Reformed Ch. in America  
United Brethren

## Liberia

Methodist Episcopal  
United Lutheran  
Protestant Episcopal

## Nigeria

United Christian Mis. Soc.

## French Eq.

Presbyterian U.S.A.

## Congo

American Baptist For. Mis. Soc.  
Methodist Episcopal  
Methodist Episcopal, So.  
Presbyterian U.S.  
United Christian Mis. Soc.

## Angola

American Bd. of Commissioners  
Methodist Episcopal  
United Church of Canada  
United Church of Can. Woman's

## So. Africa

American Bd. of Commissioners

## So. Rhodesia

American Bd. of Commissioners  
Methodist Episcopal

## Port. E. Africa

Methodist Episcopal

## Latin America

Protestant Episcopal  
United Christian Mis. Soc.  
Methodist Episcopal  
Methodist Episcopal, Woman's  
Methodist Episcopal, So.  
Presbyterian U. S.  
United Lutheran

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